/102 cont./

433 can be taken as the most representative of this latter type.
648 As for the extraction of angico on reservation lands, or of timber itself, for commercial purposes, this varies according to the central administration, in Rio de Janeiro, which now permits it, now forbids it, pleading, in the second case, the
[434] protection of the native patrimony. The fact is that this extractive activity is not a regular source of income for the post or for the Indians.

184 In regard to the economy of the native community proper,
621 the differences relating to the systems of production are not
433 so great as to lead to the establishing of different types of communities. It can even be said that the cattle of Buriti, for example, or the rice fields of Cachoeirinha, influenced the character of native production in the respective communities very little or hardly at all. Few are the families /103/ that benefit from the post production, whether through receiving seeds in considerable quantities, or through having access to a good breed of cattle to improve their herds. The great majority of the population are left aside from the post's economic
[241] program. And what characterizes the families is that they
[464] work on plots of their own (sweet and bitter manioc, beans
[511] /feijão miudo/, and sometimes rice) which are not even sufficient for the family subsistence, achieved only with the
184 men's employment on the regional labor market. As we could
511 see in Chapter V from the study of individual communities,
434 the great majority of Terêna families, regardless of the aldeas
464 to which they belong, satisfy their most basic needs by
[463] combining the produce of their fields with money earned out-
[314] side the reservation, whether tending the cattle or pack oxen of the fazendeiros of the region, or in agricultural work, for which the demand is constantly increasing--as coffee cultivation is taken up by the neighboring middling and small farmers--, or in the extractive industry, where the Terêna are experts in the difficult art of extracting angico bark without damaging it.

/140 cont./

developed a superior technique, in combination with the great endurance which they show in a most arduous form of labor. It is general knowledge in Mato Grosso that there is no better casqueiro /"bark stripper"/ than the Terêna. At a "round table" we held in Duque Estrada, in 1955, we had the opportunity to hear the testimonies of three fazendeiros, who were unanimously favorable to the Indian as a laborer, in spite of the fact that at first they tried to disparage him, only changing their attitude and giving up the stereotypes after an intensive discussion among them which we stimulated. They finally agreed that the Terêna is the /basic/ regional manual laborer, and even the manual laborer in highest demand: "He works well, lives on little, and is very obedient."

The extraction of angico bark or, simply, of timber, seem to be preferential productive activities of the aldea Terêna, with the exception, of course, of work on their own farm plots. In 1957 the leader of a work gang could earn 80 cruzeiros a day, and the men under him 65 cruzeiros. Such undertakings do not bring them as much as it might seem, because expenses are very high: food, clothing, and work tools; aside from this, the days when they are away from their families--from about one week to one month--are regarded as very tough: the sleeping arrangements are worse, they have no women, the food is bad, and the money they bring back does not make up for it....But even so, they prefer to wander from fazenda to fazenda, i.e., changuear, always returning to the aldea, to leaving it and settling with their family in some "colônia." The work pattern of most of these Indians is a combination of the changa, i.e., sporadic work for masters, with planting on their own "lots," in the aldea.

The nonmanual labor in the city, or the craft work in the country, for the aldea Indian, represents a "saving of the body," and thus /141/ an incentive to giving up the traditional production activities. Let us take, as an illustration, the case of the Indian, Arlindo: this Terêna, a young man of 28, had begun work in the bakery trade in the city of Aquidauana,